Sūrah al-Qalam[1596]

سُورَةُ القَلَم

Bismillāhir-Raḥmānir-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Nūn.[1597] By the pen and what they inscribe,

نٓ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

2. You are not, [O Muḥammad], by the favor of your Lord, a madman.

مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

3. And indeed, for you is a reward uninterrupted.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

4. And indeed, you are of a great moral character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

5. So you will see and they will see

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

6. Which of you is the afflicted [by a devil].

بِأَييِّكُمُ الْمَفْتُونُ ﴿٦﴾

7. Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

8. Then do not obey the deniers.

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

9. They wish that you would soften [in your position], so they would soften [toward you].

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

10. And do not obey every worthless habitual swearer

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾

11. [And] scorner, going about with malicious gossip –

هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾

12. A preventer of good, transgressing and sinful,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾

1596 *Al-Qalam*: The Pen.

1597 See footnote to 2:1.

13. Cruel, moreover, and an illegitimate pretender.[1598]

عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾

14. Because he is a possessor of wealth and children,

أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

15. When Our verses are recited to him, he says, "Legends of the former peoples."

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٥﴾

16. We will brand him upon the snout.[1599]

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ﴿١٦﴾

17. Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

18. Without making exception.[1600]

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

19. So there came upon it [i.e., the garden] an affliction from your Lord while they were asleep.

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾

20. And it became as though reaped.

فَأَصْبَحَتْ كَٱلصَّرِيمِ ﴿٢٠﴾

21. And they called one another at morning,

فَتَنَادَوْا۟ مُصْبِحِينَ ﴿٢١﴾

22. [Saying], "Go early to your crop if you would cut the fruit."

أَنِ ٱغْدُوا۟ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

23. So they set out, while lowering their voices,

فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾

24. [Saying], "There will surely not enter it today upon you [any] poor person."

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

1598 i.e., claiming a particular lineage falsely. The description given in these verses is of al-Waleed bin al-Mugheerah (see also 74:11-25) or possibly, as asserted by Ibn Katheer, al-Akhnas bin Shurayq.

1599 Literally, "trunk," meaning the nose of an elephant or pig.

1600 i.e., without conceding that nothing can be accomplished unless Allāh wills, saying, "...if Allāh wills" ("*in-shā'-Allāh*"). See 18:23-24.

25. And they went early in determination, [assuming themselves] able.[1601]

وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾

26. But when they saw it, they said, "Indeed, we are lost;

فَلَمَّا رَأَوْهَا قَالُوٓا إِنَّا لَضَآلُّونَ ﴿٢٦﴾

27. Rather, we have been deprived."

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allāh]?' "[1602]

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

29. They said, "Exalted is our Lord! Indeed, we were wrongdoers."

قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

30. Then they approached one another, blaming each other.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾

31. They said, "O woe to us; indeed we were transgressors.

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

32. Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."[1603]

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾

33. Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۘ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾

34. Indeed, for the righteous with their Lord are the Gardens of Pleasure.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾

35. Then will We treat the Muslims like the criminals?

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾

36. What is [the matter] with you? How do you judge?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

[1601] To carry out their plan, confident of their ability.

[1602] i.e., remember or mention Him by saying, "...if Allāh wills." An additional meaning is "praise" or "thank" Him for His bounty.

[1603] Of His mercy, forgiveness and bounty.

37. Or do you have a scripture in which you learn

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That indeed for you is whatever you choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

39. Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

40. Ask them which of them, for that [claim], is responsible.

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

41. Or do they have partners?[1604] Then let them bring their partners, if they should be truthful.

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ﴿٤١﴾

42. The Day the shin will be uncovered[1605] and they are invited to prostration but they [i.e., the disbelievers] will not be able,

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.[1606]

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ﴿٤٣﴾

44. So leave Me, [O Muḥammad], with [the matter of] whoever denies this statement [i.e., the Qur'ān]. We will progressively lead them [to punishment] from where they do not know.[1607]

فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. And I will give them time. Indeed, My plan is firm.

وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾

[1604] i.e., those to whom they attribute divinity other than Allāh or partners from among themselves.

[1605] i.e., when everyone will find before him great difficulty. In accordance with authentic *ḥadīths*, "the shin" might also refer to that of Allāh (*subḥānahu wa ta'ālā*), before which every believer will prostrate on the Day of Judgement. See footnote to 2:19.

[1606] During worldly life.

[1607] Allāh will increase His favors to them in this world by way of trial, whereby they will sink deeper into sin and thus into destruction.

46. Or do you ask of them a payment, so they are by debt burdened down?

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

47. Or have they [knowledge of] the unseen, so they write [it] down?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

48. Then be patient for the decision of your Lord, [O Muḥammad], and be not like the companion of the fish [i.e., Jonah] when he called out while he was distressed.

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. If not that a favor [i.e., mercy] from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.[1608]

لَّوْلَآ أَن تَدَارَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. And his Lord chose him and made him of the righteous.

فَٱجْتَبَىٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾

51. And indeed, those who disbelieve would almost make you slip with their eyes [i.e., looks] when they hear the message, and they say, "Indeed, he is mad."

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ﴿٥١﴾

52. But it is not except a reminder to the worlds.

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٥٢﴾

[1608] But instead, Allāh accepted his repentance and provided means for his recovery. See 37:139-148.